252 and pounded in a wooden mortar with a wooden pestle to make
243 corn meal (awashi apopo). This meal may be mixed with cane juice and baked into a cake on the pan or it may be boiled and eaten hot like porridge.

245 Limes (idiyoma) are grown in the fields. The seeds are scat-
[272] tered on the ground and seedlings replanted. Lime juice is mixed with water to make a sort of limeade. Bina plants (see section on Religion) are also grown in the fields.

The papaiya (*Carica papaya*) is grown in fields and also in house
● [757] clearings. The fruit is eaten raw when ripe. In the green state the rind is boiled and considered a good regulator for stomachic troubles. The leaves are sometimes dried and rolled into cigarettes,
249 alone or with tobacco leaves. Tobacco plants are grown from seedlings in the agricultural fields. (See section on Stimulants.)

In addition to the foregoing food products, the kraua grass plant is grown in the fields. The leaves of this plant resemble those of the pineapple and, as stated heretofore, are shredded so that the fibre may be used in making cord and string. It is planted from suckers in the same way as the pineapple.

244 Under the head of agriculture must be considered three other
263 species of plants which are grown, not in the agricultural fields proper, but in the clearing which surrounds the house. The pepper (pawmi)[1] is an important part of the Carib menu and together with cassarip furnishes the only condiment, with the exception of occasional trade salt, which is used by the natives. Five varieties
[824] of pepper are cultivated: poroporo, big, round, red, very hot; kawnamu, small, green; sidimya, very small and red; yanakatu, long, thin, and green; arapo, long, green (creole, lady finger). They are planted from seeds in holes made with a stick. They are cooked with meat and vegetables in the pepper pot, and are also eaten raw as garnishing in sandwiches of meat or fish and cassava
[757] bread. As a remedy for headache a feather is rubbed in the pulp of a pepper and drawn across the eyes. Pepper juice is dropped in
276 the eyes for headaches. Aremi emu (magicians) drink a mixture of pepper juice and water to induce the psychic state necessary for communication with the supernatural powers.

244 The calabash bushes are a familiar shrub in all house clearings
824 (kwa'i, calabash; kwa'yepwi, calabash bush). Four types of

[1] *Capsicum* sp.

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796 fishing is difficult. It is said that this ceremony also consists of
791 calling a spirit and making a sacrifice. Hunting difficulties are ameliorated by the piaiyen on an individual basis by curing bina trouble, which will be described shortly.

757 **Medicine.** Beside the cassava and fish ceremony it is said that the medicine man conducts no public ceremonials, the remainder of his activities being confined to services which he renders on request and payment by individuals. In the latter capacity he fulfills functions analogous to those of a physician. Among the matters in which his services are sought are prevention of infertility, prevention of conception, and curing of the following ailments: fever, headache, sores and ulcers, eye trouble, and, in some cases, stomach and respiratory troubles. All internal and organic complaints, however, are difficult for the piaiyen to treat. The piaiyen also acts as a diviner in cases where sickness is due to action by another piaiyen. (See section on Crime and Punishment.)

753 Practically all sickness, including reproductive maladjustment, is due to intervention by spirits. But only serious cases of illness are cured by medicine men. A large number of medicines concocted from materials in the bush are in use by laymen for self-treatment. There are also a number of older women who are noted for their knowledge of curing methods and who constitute a group of minor healers, who are consulted by laymen, usually before or, sometimes, coincidentally with treatment by a piaiyen. The use of material medicines is not inconsistent in Carib thought with the theory that disease is due to spiritual causes. It is believed that the application of medicine to a wound, for instance, is so unpleasant to the spirit which has caused the wound that it ceases its interference. The use of internal medicine acts in the same way, causing the interfering spirits to cease persecuting the patient. Cathartic pills and salts, for instance, are believed to loosen the grip which spirits have taken on the bowels. A partial list of native material substances and cures used in Carib lay-medicine follows.

757 *ara uri*, remedy for headache. Scrape bark, then wrap the bark in
278 any kind of leaf and soak it in water four to five days; then wash the entire head, including the hair, with the solution.

parawakasi (trysle, *Pentaclethra*), remedy for open cuts and sores; a dicotoledenous plant. The two halves of the old seed remain

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attached to the stem at the ground level of the young plant. These are scraped and the juice applied to the wound. Large plants are also used for their bark, which is scraped with a knife on the inner surface; the mash so obtained is squeezed onto ulcers and makes them heal.

saridori, remedy for intestinal worms. Leaf is boiled and the infusion drunk. Acts as cathartic.

warampyu mi'idi, for burns. Scrape the juice from the bark and put it on burns and scalds.

akorurari, leaf which is placed over all open sores and wounds to heal them. Applied like adhesive plaster. (cf.rede epityo.)

atupuran (kotopuran), leaf which is squeezed and pounded and forced into a deep bleeding cut. It makes the blood coagulate.

arawqta andukuru (baboon tail). Cut bark, scrape inside bark, and apply to abscess to draw out inflamation.

kuraru. Take bark, scrape it, and shove the mash into the cavity of an aching tooth. Alec uses Capstan tobacco for the same purpose.

arawuni. The leaf is rubbed between the hands, and juice dropped in the eyes as a cure for sore eyes. Any kind of pepper leaf is also said to be efficacious for this purpose; the juice is put in the eyes.

akuri andopidi (accouri tail), small red vine. It burns the skin, and when used to tickle the nose, causes sneezing. It is used for head colds to "make the cold come out."

tobacco leaf. This is heated green over the fire, and the juice squeezed into the eye for headache and neuralgia. The treatment causes heavy flow of tears, smarting, and sneezing, but is said to draw the pain out of the head.

pakamu maituru (bitter tale), a vine leaf which is used to cause sweating. It is boiled and put under your hammock so that the steam rises up while you lie there wrapped in a blanket.

quinine bush. This is boiled and mixed with lime juice, and taken as an infusion. Alec once had fever for five days. Quinine bush was administered and the fever disappeared.

tumuka, a little bush which grows in old fields. It is boiled and taken as an infusion for stomach trouble. It acts as a cathartic.

koyuyaru, a green bush. The leaf is mascerated and put as a mash on a festering sore.

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278 757 *rede epityo*, a bush: boiled in water which is used to wash the wound; the leaf is put over the entire wound like a piece of court plaster.

kotupuron, bleeding. If you have an ache or pain in the arm, you make a shallow cut in the arm. It makes no difference which arm. Then you rub some of the leaf, called kotupurong, into the cut. As this cut heals, so will the trouble in the whole arm better itself.

anakoko, a plant having berries which are red on one side and black on the other. The bark of this plant is pounded and put in a pot with water. Stones are then heated and thrown into the water, and the whole thing is placed under the hammock of the sick person so that the steam rises around him.

kumishako, a worm which lives in the creeks, is used as a cure for snake bite. The worm is cut in half. The patient eats one half and rubs the other on the wound.

waiampata, leaf boiled to make tea, said to relieve stomachache.

otokau, juice taken from stem to make a drink "black man's tea," refreshing.

areku. Sap of the inner bark is made into an infusion used to wash the skin of children suffering from eruptions.

konosa. An infusion is made from the leaf and taken internally for stomach ache.

haisaiyundi. The root is boiled, and the infusion taken internally as a treatment for cough. The raw stem is also chewed as a remedy for cough.

akoyubori. The onion-like root is mascerated and applied as a poultice to inflammations.

tiger teeth and hog teeth, as a cure for snake bite. The teeth are burned, and the ashes are mixed with water. Part of this mixture is imbibed and the rest rubbed on the wound.

snake eyes, as cure for snake bite. The eyes are pounded up and rubbed on the wound. This method of curing snake bite is regarded as first aid and is resorted to only if other methods are not available.

warakabra feathers, as cure for broken arm. Alec tells about Harrison, deceased, who had a compound fracture of the forearm. His mother put some kind of bark on it and burned warakabra feathers, which were tied on over the fracture. These warakabra feathers, are good for all fractures; their efficacy is con-

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nected with the fact that it is extremely difficult to break the bones of one of these birds. Unburned warakabra feathers are also put on sprains. A wound or a fracture heals very quickly in the warakabra bird.

milk of the swizzle stick bush (ukuyapo aru epukuru). This is put in the eyes if white matter is being discharged from them.

slate or shells, pulverized and mixed with water, are used for sore eyes. The solution is dropped into the eye. This is not universal.

river oyster or periwinkle. The water inside the shell of the mollusc is sometimes squeezed into the ear for earache. This custom is not, however universal.

Less beneficial than the foregoing remedies is the Carib practice of immersing oneself in cold river or creek water if one is suffering from fever.

If medicinal treatment alone is not sufficient to disperse the spirits which are causing the illness of a patient, the piaiyen is consulted, on the understanding that he will be recompensed according to the manner which he will specify. The first task of the consultant is to determine which spirits are causing the trouble. To this end he retires into his toakai, drinks tobacco water, smokes tobacco cigarettes, and thus induces a trance which results in communication with the spirits with whom he is in contact, a communication which is accompanied by song and the shaking of the maraka. He questions them one by one to see if any one of them is concerned with the case. If so, he asks it to desist. If not, he asks if they know which spirit is responsible, and upon discovering the responsible spirit tries to establish communication with it so that he can persuade it to desist. Once he has discovered which spirit is causing the trouble, he repairs to the side of the patient with a bowl of cassiri, which is administered to the sufferer. Then he takes up a watch over the patient, which is punctuated by songs imploring the spirit in the case to leave the patient alone and reciting to the spirit the fact that the patient has never wilfully committed an offense against it. All medicine men stoutly maintain that they use no medicinal constituents in the drink which is administered to the patient, but most laymen, on the contrary, believe that they mix with the drink certain medicines which may have a beneficial effect. Failure to cure an illness is laid by the practitioner to the intractability of the spirit